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Review of *Charaka Samhita Nidana Sthana*

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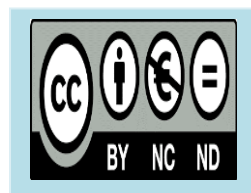
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ABSTRACT: -

The basic principle in *Ayurveda* “*rogamado nirakshte tatoanantram aushadham*” means we understand the disease at first and then choose the drugs. *Charaka Samhita*, the main treatise of *Agnivesha* is the most ancient representative of medicine. *Nidana sthana* is given special importance in *Charaka Samhita* as per *Sarva Tantra Siddhant* i.e. *Karya Karan Bhav* which means the effect always imitate the cause. It is a bridge between initial phase i.e. origin to final outcome i.e. treatment of disease. The complete knowledge regarding the origin to pathogenesis helps to institute appropriate treatment and to suggest preventive measures. This paper is about *Nidana sthana* of *Charaka Samhita*. *Nidana Sthana* is the second section of *Charaka Samhita* among eight sections. This section deals with the principle diagnosis of eight diseases both on the basis of mythological historical facts and also clinical examinations.

Keywords: *Nidana, Sthana, Samhita, Charaka, Diagnosis*



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INTRODUCTION

Ayurveda is the most ancient science means knowledge of life which serves the mankind by providing a comprehensive, natural and holistic cure for many diseases related to body and mind as well. *Brihtrayee*, the “Greater Trio of *Ayurveda*” was named for three treatises which occupy the best position in relation to its authentication and publications with respect to its compilation and presentation of *Ayurveda* in its best form. One of them is *Charaka Samhita* which is the most ancient treatises of Medicine. In *Charaka Samhita*, *Nidana sthana* is described as second section among eight sections. *Nidana Sthana* deals in *nidana* (etiology), *samprapti* (pathogenesis), *purvaroop* (prodromal sign and symptoms), *roopa* (clinical features) and *sadhyashadhyata* (prognosis) of the disease which is important to understand the disease for appropriate treatment whether surgical or non surgical. This complete knowledge regarding the origin of pathogenesis which is described in *Nidana Sthana* helps to institute appropriate treatment and to suggest preventive measures.

AIM AND OBJECTIVE

To analyze and discuss the framework of *Charaka Samhita Nidana Sthana*

MATERIAL AND METHOD

Charaka Samhita Nidana Sthana was thoroughly studied for review of literature.

RESULTS AND DISCUSSION

Nidana sthana of *Charaka Samhita* deals with the principle diagnosis of eight diseases both on the basis of mythological historical facts and also clinical examinations. The *Charaka Samhita* is not concise to *sharirika roga* (Physical illness) but also *mansika roga* (mental illness) were explained in last two chapters among eight chapters of this section.

Descriptions of *rogas* (disease) were also done on the basis of *Srotasa* (channels) involved.

In first chapter, before explaining the disease, five roots for the diagnosis of diseases known as *Nidanapanchaka*¹ are explained with all its synonyms and types. After this king of all diseases *Jwara* (fever) is explained with its causes, synonyms, types and pathogenesis. In *Jwara* (fever), involvement of *rasa dhatu(plasma)*² and the brief treatment of *langhana* (fasting) in *nava Jwara*³ and *ghrita pana* (internal oleation) in *jeeran jwara* (chronic fever)⁴ is explained.

In second chapter named as *Raktapitta* (bleeding disorder) *nidana*, *rakta dhatu* (blood) and *pitta dosha*⁵ are involved in the pathogenesis of *Raktapitta*. *Pratimarg harnam chiktisa*⁶ is mentioned with the view that during the condition of *amadosh*, *sthambhana chiktisa* (astringent therapy) should not be recommended.

In third chapter, pathogenesis of *Gulma* (abdominal tumor) is mentioned with specification to one predominant *dosha* with other *dosha* playing as a sub-ordinate role. In this disease, involvement of *mamsa dhatu* (muscles) is mentioned⁷. *Shonita gulma* is mentioned specifically in females and its features resemble with the pregnant women⁸. The pathology in *Gulma* (abdominal tumor) originates from a single place and then leads to five places *hridaya* (heart), *basti* (bladder), *nabhi* (umbilicus) and *two parshva* (flanks)⁹ as destination.

In fourth chapter *Prameha* (diabetes mellitus) *nidana*, *tridosha*¹⁰ and ten *dushya*¹¹ are involved with specific *dosha* ‘*bahu drava sleshma*’¹² and specific *dushya* ‘*bahu abadha meda*’¹³ and rest others are as subordinates. *Kaphaja*, *Pittaja* and *Vattaja Prameha* with its sub types is explained. *Purvaroop* plays an important role in clinical diagnosis of *prameha* (diabetes mellitus). *Prameha* is classified on the basis of difference in the color and taste of

urine. Prognosis and complications are mentioned on the basis of types. *Sadhya Prameha* is described with brief treatment like *sansodhan* (purification) and *upsamana* (pacification)¹⁴. In fifth chapter *Kustha nidana* (skin diseases), pathogenesis is explained on the basis of involvement of *tridosha* and four *dushya*¹⁵. The manifestation of *Kustha* (skin diseases), is due to not only one *dosha* but it is always *tridoshaja*. The nomenclature of *Kustha* (skin diseases), is done on the basis of *dosha anshansha vikalp*, *anubandha* (Secondary disease), *sthana* (place), color, shape and specific treatments. According to *Charaka samhita*, types of *Kustha* (skin diseases) are seven, eighteen and also infinite (*aparisanakhya*)¹⁶.

In sixth chapter *Shosha* (emaciation) *nidana*, *Acharya Charaka* has given utmost importance to protect the body rather than anything else¹⁷. Four causes¹⁸ were explained with different pathogenesis which all leads to *Shosha* and harm the *sharira* (body). *Shosha* is mentioned as most dangerous disease in *Charaka Samhita*¹⁹. This disease progresses with *pranavaha srotas*²⁰ involvement.

In last two chapters *Unmada Nidana* (Epilepsy) and *Apsmara Nidana* (Hysteria), *manovaha srotas*²¹ involvement is described and *Acharya*

Charaka has given equal importance to *manasika rogas* (mental illness) also. *Satva pariksha* is described in *dasavidha pariksha* (10 fold examination) in *Vimaan Sthana*²² i.e. examination of *mana* is mentioned along with other *sharirika pariksha* (physical examination). These two represents the *manoshariragata vyadhi*.

In *Unmada*, illusion of *Mana* (Emotional), *Buddhi* (Thought and decision), *Sangya-Gyana* (Orientation), *Smriti* (Memory and learning), *Bhakti* (Desire), *Sheela* (Habits), *Chesta* (Psychomotor function) and *Achara* (Conduct and behavior).²³ occurs where as *Apasmara* (*Hysteria*) is a condition where complete loss of consciousness is found²⁴.

In the last chapter, *Apasmara nidana* (*Hysteria*) of *Nidana Sthana*, *nidanarthkara roga*²⁵ are described i.e. a disease plays a role as *hetu* (cause) of another disease. Some examples are origin of *raktapitta* (bleeding disorders) due to *santapa of jwara* (fever), origin of *shosha* (emaciation) due to *jwara* (fever) and *raktapitta*, origin of *udar roga* (abdominal disorders) is due to *Plihavridhi* (spleen enlargement) and *Udar roga* (abdominal disorders) and *Gulma* (abdominal tumor) is caused due to *Arsha* (Piles) etc.

S.No	Disease	Dhatu involved	Srotas involved
1	<i>Jwara</i> (Fever)	<i>Rasa</i> (Plasma)	<i>Rasa and swedasrotas</i> ²⁶
2	<i>Raktapitta</i> (bleeding disorder)	<i>Rakta</i> (Blood)	<i>Raktaosrotas</i> ²⁷
3	<i>Gulma</i> (Abdominal tumours)	<i>Mamsa</i> (Muscles) (Fat)	<i>Mahasrotas</i> ²⁸
4	<i>Prameha</i> (DM)	<i>Meda</i> (Fat)	<i>Meda, mamsa, udak, mutravaha srotas</i> ²⁹
5	<i>Kustha</i> (Skin diseases)	<i>Mansa</i> (Muscles) and <i>shonita</i> (blood)	<i>Raktvaha srotas</i> ³⁰
6	<i>Shosha</i> (TB)	All seven <i>dhatu kshya</i>	<i>Pranvahasrotas</i> ³¹
7	<i>Unmada</i> (epilepsy)		<i>Manovaha srotas</i> ³²
8	<i>Apsmara</i> (Hysteria)		<i>Sanghyavaha srotas</i> ³³

CONCLUSION

In *nidana sthana* of *Charaka Samhita*, eight diseases are mentioned systematically according to the origin mentioned in mythological history and to explain the different *srotogat vyadhi* and *srotodusti* involving different *dhatu*s as *dushya*. *Purvarooopa* (Prodromal signs) of different diseases and prognosis on the basis of *nidana panchaka* (five means of diagnosis) are explained in detail. The concept of *nidanarthkara roga* (causative factor for other disease) given by *Acharya charaka* is very rational. These various explanations prove *nidana sthana* as the base of *chikitsa sthana*.

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